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# Olive Trees



WHAT  
ARE THESE TWO  
OLIVE TREES ETC  
ZECH 4:11-14

I WILL  
GIVE POWER UNTO MY  
TWO WITNESSES  
THESE ARE THE TWO  
OLIVE TREES ETC  
REV 11:3-4

R.M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK

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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

SEPTEMBER, 1914.

9.

## QUESTIONS OF THE HOUR.

### CHRIST THE HOPE OF THE CHURCH'S MISSIONARY ENTERPRISE.

REV. J. M. FOSTER, BOSTON.

The vision of the Seer of Patmos was intended to inspire the Church with courage to follow the reigning Mediator in His conquest of the nations. The Deity shined out through the human tabernacle. "One like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hair were white like wool, as white as snow; His eyes were as a flame of fire; His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. He had in His right hand seven stars, and out of His mouth proceeded a sharp two-edged sword; and His countenance was as the sun shineth in his strength." The vision overwhelmed the apostle. He fell at His feet as dead. Christ laid His hand upon him. That touch was the gentle and familiar one which he knew. The Lord spoke. That voice he recognized. The message is for us.

#### HE IS THE ETERNAL GOD.

"I am the first and the last and the Living One." This is quoted from Isa. 44, 6. "Thus saith the Lord, the King of Israel, and His Redeemer, the Lord of hosts; I am the first, and I am the last, and beside Me there is no God."

Christ is the beginning and end of creation—the God of history. He is from eternity to eternity, the absolute, self-existent, Almighty One, from whom all creation came and to whom all return, as by whom and through whom and to whom are all things. Whatever there is in Deity of wisdom and power, whatever of fiery energy, whatever of gentleness and grace, whatever of majesty and holiness, that is in Jesus of Nazareth. "As the Father hath life in Himself, even so hath He given to the Son (a paradox) to have life in Himself." This is a great mystery. But until we have scaled the heights of the divine nature and sounded the abysmal depths, and gone around the boundless boundaries of the circumference thereof, we cannot deny its truth. The title, "Son of God," proclaims His possession of infinite and eternal dignity, that He is literally in and of that one indivisible essence which we adore as God. He is "the Fellow of Jehovah," the brightness of His Father's glory and the express image of His Person, in whom dwells all the fulness of God in a bodily form. He is in the form of God and thought not equality with God a prize to be grasped. Language fails us and we are left to grope in the mists and darkness of uncertainty if all this fails to convey the idea of infinite and eternal Deity. "It was necessary that our Redeemer be God, that He

might sustain and keep the human nature from sinking under the infinite wrath and power of God, give worth and efficacy to His sufferings, obedience and intercession, satisfy God's justice, procure His favor, purchase a peculiar people, give His Spirit to them, conquer all their enemies, and bring them into everlasting subjection."

**HE VOLUNTARILY SUBMITTED TO DEATH.**

"And was dead" is not a past state, but a voluntary act. The Word became flesh, He voluntarily took human nature into union with His divine Person. It was the only way by which God could die. You wrap a piece of asbestos in a hank of wool and thrust it into the fiery furnace. The wool is consumed, the asbestos is unchanged. The Son of God enswathed Himself in human nature and approached the flaming sword that kept the way to the tree of life. The human nature was consumed, but when the flame touched the divine it was quenched forever, and a new and living way was opened to the tree of life. A man gave half his blood to be transferred to the veins of his wife that she might live. Our Lord gave His life for us. "I am the good shepherd and lay down my life for the sheep. No man taketh it from me; I lay it down of myself; I have power to lay it down, and I have power to take it again; this commandment have I received of my Father." In dying for His people, He abolished death for them. "The sting of death is sin," but Christ robbed death of its sting by making an end of sin in His cross. "The strength of sin is the law," but Christ magnified the law and made it honorable in His death. "The wages of sin is death," but Christ paid the bill and nailed it to His cross. Sin made us Satan's captives, but in dying, Christ emancipated us. "Through death He destroyed him that

had the power of death—that is, the devil—and delivered them who through fear of death were all their lifetime subject to bondage." "He spoiled principalities and powers and made a show of them openly, triumphing over them in His cross." "Now is the judgment of this world, now is the prince of this world cast out; and I, if I be lifted up from the earth, will draw all men unto Me." Death is now Christ's servant. At the grave of Lazarus He cried with a loud voice: "Lazarus, come forth." Death obeyed the order. On His cross He cried with a loud voice, as if summoning His servant death, and gave up the ghost, handed His life over for a season, to be returned by death when He called for it. He entered the grave and left the door open. He entered heaven and left the door open. "Behold, I have set before you an open door and none can shut it."

**HE AROSE TO A GLORIOUS AND ETERNAL LIFE.**

"Behold, I am alive again forevermore." This was not simply resuming His life in the body. His resurrection body seemed to be spiritualized. "There is a spiritual body." It was visible or invisible, material or immaterial, on earth or in Heaven, as He willed. The Spirit was given in His conception in the womb of the Virgin Mary. The Spirit was given without measure at His baptism; but He was subject to the limitations of the flesh. The Spirit overflowed the human nature in His resurrection, and it was spiritualized. The Spirit poured Himself over His glorified humanity in His ascension, and it was universalized. There is nothing incredible here. If men can talk by telephone 1,000 miles apart and recognize each other's voices, why may not Jesus do so? If Dives could see and hear Abraham and Lazarus, and vice versa, al-

though separated by celestial diameters, surely Jesus can see all His realm and hear all voices from its utmost bounds. Jesus saw Stephen and arose from His throne in His deep interest in His first martyr-witness, and Stephen saw Him and was transfigured. The humanity of Jesus is universalized. Deity moves in a human arm, thinks in a human mind, speaks in a human tongue, loves in a human heart. "He was put to death in the flesh, but quickened by the Spirit." He was put to a violent bodily death, and as a reward He received the resources and energies of the Holy Ghost. He was made a quickening Spirit. The seven spirits of God that flamed before the throne are His. The seven eyes of the Lamb are the seven spirits of God sent forth into all the earth. The eyes are the swiftest and subtlest way by which the influences of the human spirit go out to the external universe. The figure is interpreted thus: Christ, being by the right hand of God exalted and having received the promised Spirit, shed forth this on Pentecost. The lamb with seven horns is Christ, to whom all authority and power in Heaven and on earth hath been given. He exercises His universal mediatorial dominion by the Holy Ghost. Some think of Christ only as a good man, an example of self-effacement and self-abnegation. Others think of Him as God manifest in the flesh, who cried on the cross: "It is finished!" and their vision ceases there. But the enlightened martyr-witnesses see Him on the throne, breaking the seven seals, blowing the seven trumpets and pouring out the seven vials, bringing war, famine, pestilence, earthquake, the distress of nations, until His enemies are made His footstool and the angel proclaims: "It is done!" "The Kingdoms of this world have become the em-

pire of our Lord and Saviour Jesus Christ."

**HE IS LORD OF THE UNSEEN AND ETERNAL WORLD.**

"And have the keys of death and of hades." The word *hades* is Greek and *sheol* is Hebrew. They mean the sphere of the dead. They include the receptacle of the body for which another word, sepulchre, is used, and the receptacle of the souls of the impenitent wicked, for which Gehenna stands, and the receptacle of the souls of believers, which is named Paradise. But Hades includes them all. Hades is a great castle, with death standing as guard at the entrance; and within one apartment for graves, another for the lake of fire, and a third for our Father's house. Christ is Lord of all. He holds the keys to each apartment. At the last day He will open every grave and the dead in Christ shall rise first. He will shut in the wicked forever in that bottomless pit. And He will open the door of Heaven to receive His people. Then will the last enemy, death, be destroyed. Then will death be swallowed up in victory.

**HE DWELLS IN THE MIDST OF HIS PEOPLE AS THEIR LEADER AND COMMANDER.**

During the forty years in the wilderness He led Israel by the pillar of cloud in the day time and the pillar of fire by night. This is called "His glorious marching." "God in the midst of her doth dwell, nothing shall her remove; the Lord to her an helper will, and that right early prove." In the gospels Christ began to do the work of the ministry, but in the Acts He continued it with more efficiency by the Holy Ghost. He was put to a violent bodily death. "He was quickened spiritually, by which He went and preached to the spirits in prison, which sometime were



disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few—that is, eight—souls were saved through water.” The contrast seems to be: Noah preached 120 years and only eight souls responded, because the Spirit was not yet given. But when Peter preached on Pentecost, 3,000 were converted, because the Holy Ghost had been given. When Ezekiel preached in the valley of vision, the dry bones moved, and when he prophesied to the wind—God’s breath—the dead corpses lived and stood upon their feet an exceeding great army. And so to-day, as the missionaries in India, China, Japan and Turkey prophesy, the dry bones are shaken, and when they cry for the Holy Ghost, Jesus removes old dynasties and effete systems and makes way for His Kingdom, and a nation is born in a day.

John saw Jesus in the midst of the seven golden candlesticks. Two of these received only commendation. They were martyr-witnesses. Their fidelity brought down upon them the wrath of Satan and the world. Four were tainted with heresies and corrupted by evil practices, while still striving against sin and temptation. One was so far gone that only in name it lived, but was really dead. But our Lord tried to use them all. To the first two He gave encouragement and blessed hope, to the four He appeared in His chastening love, and to the Church which had the form without the life, He came in His quickening grace. To Sardis He said: “These things saith He that hath the seven spirits of God and the seven stars.” A dead church needed that. Jesus came to Sardis, with their emptiness and deadness in one hand and the complete and entire energy and life of the Holy Spirit in the other, and offered to fill the one with the other.

To Pergamos: “These things saith He that hath the sharp sword with two edges.” A church with Balaamites and Nicolaitans in it needed to fear that He would fight against them with the sword of His mouth. To Thyatira: “These things saith the Son of God, Who hath His eyes as a flame of fire and His feet are like unto burnished brass.” A church with Jezebel to seduce God’s people to commit fornication, needed to be told that they must be visited with His displeasure. To Ephesus: “These things saith He that holdeth the seven stars in His right hand and walketh in the midst of the seven golden candlesticks.” A church that had left its first love needed to be warned that the candlestick would be removed except they repent. To Laodicea: “These things saith the Amen, the Faithful and True Witness, the beginning of the creation of God.” A church lukewarm needed to know that they nauseated and He would spew them out of His mouth unless they became positively good. To Philadelphia: “These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and none shall shut, that shutteth and none openeth.” A faithful church is caressed. To Smyrna: “These things saith the first and the last, which was dead and lived again.” A faithful church is raised to power.

Now let us place over against these the Reformed churches to-day. The report of the Commission on Church Efficiency at the recent Brotherhood Convention contains this: “Efficiency is the effective and economical application of power for the accomplishment of a worthy task. The first foe of efficiency is inertia. Power is possessed but not applied. The second foe is waste; the releasing of power without results. The

third foe of efficiency is an unworthy object that does not justify the expenditure of power. The term waste will cover all these forms of inefficiency." "If the standard of efficiency in the average church were the standard in an industrial plant, or a commercial house, there would be a sheriff's sale within a few months." "We can scarcely speak of the Church as the army of the Lord, but rather as the army of the unemployed." "A most reputable home secretary of a great denomination has said, 'You can count on the fingers of one hand the congregations out of 138 churches of Greater Pittsburgh that at any average service will have more than 40 per cent. of its membership present.' And Pittsburgh is a conservative church-going city." Dr. William Bryant, of Detroit, writing to the *Michigan Presbyterian*, used this terse language: "It is quite certain in the light of facts that the Church must either make good as an organization that can get more than 10 per cent. of its membership interested enough to make a business of religion, or get out of the way and let the Lord choose some other instrumentality." "Given a church of fifty men and women, whole-hearted, in dead earnest, having as their great aim the doing of the will of Christ, and they will count for infinitely more than a great indiscriminate congregation of, say, two thousand people having itching ears, brought together by an attraction which is simply refined religious selfishness." Accurate bookkeeping in members is more important than accurate bookkeeping in dollars. The Head of the Church knew where to place the emphasis. "It was to a Church that would have had a jubilant annual meeting, rejoicing over a full treasury and great popularity, that the terrible words were spoken: 'I will

spew thee out of my mouth.'" The Church needs money, but she needs men far more. God is saying to rich and poor alike: "I seek not yours, but you." Where the treasure is, there the heart is, and where the heart is, there the man is. If Christ is our treasure, He gets the whole man. "And if God gets the entire man, He gets all the man has. Nothing less than this will satisfy the heart of our Lord, and nothing less should satisfy us. Our heart's affection and our hands' service are more precious to our Savior than all the wealth of this world. We may not be able to contribute ten dollars, five dollars, or one dollar a week to the work of the Church, but we may be able to contribute a day, an afternoon, an evening, an hour to loving, prayerful, purposeful soul-saving. In Korea days of service are promised by the people of limited means, and the pledges are placed on the collection plate. In a certain Presbyterian Church some 67,000 days were thus pledged in a single service. In the same country a condition of admission to church membership is that you, yourself, have savingly reached at least one soul. Is it any wonder the gospel makes such progress in Korea?"

What is needed is a consciousness of Christ's presence in His Church. On the afternoon of the battle of Waterloo Napoleon's cavalry made a charge. Wellington's troops formed squares to resist. The general rode into the square and sat his horse while his men were being cut to pieces. He knew his life was in danger every moment. And he also knew that his men would be stimulated by his presence to do their utmost. Jesus comes into the midst of His people. His presence is an inspiration. It makes them fearless and courageous. It assures them of real victory,

though there be seeming defeat. "To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron, even as I have received of My Father."

**HE POSSESSES THE INFINITE VARIETY OF THE HOLY GHOST POWER.**

"He hath the seven spirits of God." The complete and entire operation of the Holy Spirit is in Jesus, the man upon the throne. Man has an intellect to be awakened. He is the spirit of wisdom, of illumination of the understanding, and of truth. Man has moral needs to be met. He is the spirit of holiness, of self-control (a sound mind), and of love. Man has practical duties to meet. He is the spirit of counsel and might, and the spirit of power. Man is a spiritual and religious being. He is the spirit of liberty, of grace and supplication, of life, and the spirit of adoption whereby we cry: Abba, Father. Whatever we need in intellectual enlightenment, in moral equipment, in practical affairs or in spiritual acquisition, whatever nature requires to realize our highest possibilities, that the Holy Spirit supplies. Jesus has the seven spirits of God. The symbols used teach the same lesson of variety. He is the oil of anointing, gentle, smooth flowing; the water that cleanses, refreshes, quickens; the fire that refines, transforms, beautifies; the breath that vivifies, purifies, strengthens the blood; the wind that blows, now in the gentle zephyr and again in the hurricane that destroys houses and uproots great oaks and tosses ocean liners at pleasure; the light that awakens all nature into activity. The Jewish Rabbi taught that the manna tasted like what each one relished most. Water adapts itself to the form of the vessel into which it is poured. The Holy Ghost ministers to each one according to his

needs and capacities. Then the higher and better rule and the lower serve. Princes are upon horses and servants walk beside them. The reverse is true when the passions and appetites rule and reason and conscience serve. He gave Bezaleel wisdom and understanding to devise all manner of cunning work in gold and silver and brass and fine linen, for the building of the tabernacle and ark. And all art and architecture are the product of the Spirit's operation. He raised up Cyrus Hamlin to build Roberts College in Constantinople, Drs. Van Dyke and Henry Jessup to translate the Bible into Arabic, Dr. Morison to translate it into Chinese, Dr. Adoniram Judson to put it into Burmese, and Dr. Livingstone to give the Christian world a vision of Africa regenerated by his exploring tours across the continent from coast to coast. The Balkan Allies make war on Turkey and threaten to drive her from Europe. After the fall of Adrianople the Powers intervene and a peace line is drawn to save Constantinople. Then three of the Allies fall on Bulgaria in a quarrel over the spoils and Turkey joins them and retakes Adrianople. The irony of providence, "He that sitteth in heaven shall laugh." In the Mexican rebellion, Huerta slays the president and takes the office. Ambassador Wilson favors the de facto government and is recalled, and President Wilson sends Governor Lind as his personal envoy. This is resented. But Jesus reigns. All is well. He gave Samson and Gideon and Jephthah military genius to conquer the foes of Israel, as well as Joshua and David. And McKay in Formosa, McKay in Uganda, Paton in New Hebrides, Chalmers in New Guinea, and Brainard and Elliot among the North American Indians are equally His commissioned leaders in the sacramental host. David



and Solomon and Asaph and Moses were inspired poets. And the poetic genius of Virgil, and Dante, and Shakespeare, and Tennyson, and Longfellow, comes from the same Spirit. "It is God that giveth thee power to get wealth." This is true of Israel spoiling the Egyptians and taking the land of Canaan; of David conquering the nations round about and returning with great spoil, and of the riches brought to Israel by tributary nations. It is true to-day of Rockefeller, J. P. Morgan, Jr., of Vanderbilt, Astor and the Rothschilds.

But it is in the higher realm of the Spirit that His work is seen. He enlightens the sinner's mind, subdues his will and persuades and enables him to embrace Jesus Christ. He enlightens the social mind, renews the social will, awakens the social conscience and draws out the social affections toward Christ the King. "A willing people in thy day of power shall come to thee." In the beginning God breathed into man's nostrils the breath of life and man became a living soul. After His resurrection Christ breathed on His disciples and said: "Receive ye the Holy Ghost." In

the incarnation the Holy Spirit overshadowed the Virgin and that holy thing that was born of her was called "the Son of God." He took human nature into union with His divine Person. In regeneration the Holy Spirit overshadows the sinner's heart and he is born again, a new creature in Christ. The sinner takes divine nature into union with his human person. So the Holy Ghost dwells in the believing heart, in the Christian family, in the Christian State and the Christian Church.

But this is a constant communication. The sun pours out its rays of light perpetually. The Holy Spirit pours out His light and love like that. The fountain sends forth its living water continually. The pure river of the water of life proceeded from the throne of God and of the Lamb. The heart beats day and night, because God acts upon it. The renewed soul grows in grace and activity because God works in it to will and to do of His good pleasure. This life is maintained and sustained while we are workers together with God. He will pour out His Spirit upon all flesh. All nations shall serve Him.



There is no higher aim than to do the will of God. It was the supreme object for which our Saviour lived. This brought Him from heaven. This determined His every action. This fed His inner life with hidden meat. This led Him with unflinching decision into the valley of death. This was the stay and solace of His spirit as He drank the bitter cup of agony.

Through His mortal life His one glad shout of assurance and victory was, "I delight to do Thy will, O my God; yea, Thy law is within my heart." And human lives climb up from the lowlands to the upland heights just in proportion as they do the will of God on earth as it is done in heaven. If every reader of these lines would resolve from this moment to do the will of God in the very smallest things—with scrupulous care, counting nothing insignificant, shrinking from no sacrifice, evading no command, life would assume entirely a new aspect. There might be a momentary experience of suffering and pain, but it would be succeeded by the light of resurrection and the new song of heaven stealing like morning through the chambers of the soul.—*Rev. F. B. Meyer.*

## NEWS OF THE CHURCHES.

### ABROAD.

**Syria, Latakia**—In a letter dated June 16, 1914, Rev. S. Edgar records some impressions of a tour of outside schools:

I have just completed a tour of the outside schools and stations, a tour that has been much delayed this spring because of broken plans caused by Miss Wylie's illness and the endeavor of all to do what they possibly could in the way of helping as each one could.

In making this tour there were a few impressions that might be of interest to your readers.

In visiting the schools we found three new centers had been opened since we had gone on furlough. New openings are ever new inspirations to the missionary, and like the newly opened mine, we watch the operations, wondering whether the ore will be worth the labor, or whether it will only result in a dead lode. There are so many things that enter into the test that it is very difficult to weigh or measure the output. Sometimes when we think we have just cleared away the slag and touched the hearts of the children, the real ore, then in comes the Government and claims the full and only right to work this particular shaft. So the foreigner, under the present laws, can only surrender, and I confess it is not always done with good grace. If we only knew that the village in which operations had begun would not be left a blind shaft we could give way to others much more easily and thank the Lord that we had the privilege of opening the field. But in most cases we leave and the village is left in its ignorance and darkness. Nor is the blame or hindrances always on the Government. For the Greek Church is a

great power in this way when she turns her attention to the closing of one of our schools. For example, in a recent visit to Inkzik we found that our school had been closed for about two weeks, and this through the efforts of the Greek Church. They had reported to the Government, and as the Protestants had no standing in the eyes of the Government, that is, they are not written so in the books, the result was a closed school. Then the Greeks opened a school of their own, and out of the thirty-five boys that we had been teaching, I found only fifteen left. These are the things that try the faith. However, let us remember that while the boys were with us, they were given the gospel, and now know how to read it, and that is more than they would have known had we not opened in that field. But, as happened many times in the past, these efforts of opposition are only for a short time, until the teacher's salary is left unpaid, then he of course resigns and the children are left again either in their darkness and ignorance, or to return to our school if it be still alive. Though the Greeks—I mean the church—seem to prefer the former state, for it would seem that the gospel is an unhealthy atmosphere for their ways and teachings. Another interesting item was the interest of the villagers in the school. This was noticeable in almost every case. The chief man of the village and a large number of the old men would come in for the examination, and their presence gave us an opportunity to give them a little of the gospel, sometimes directly, and sometimes over the heads of the children. To have the interest of the men of the

village is a great help, for if they oppose the teacher, who in nearly every case is the only Christian in the village, you can readily understand how hard it is to continue the work.

Our hearts were rejoiced in one village to find seven girls in the school. I had told you at home a number of times that in our village schools we had no girls. This was indeed a revelation. Two of these girls were from the home of a Fellaheen Sheikh. He visited us in the school, and we called on him, and he asked for a place for the largest girl in our boarding school in Latakia. This may be only a glimmer that shall soon fade away, but withal it has its inspiration and its encouragements.

In one of the new villages we found the ragged urchins (and you may spell out the word ragged as literally as you please, and then you will have missed much) gathered under a tree. Some were hunting fleas, some other kinds of visitors that trouble them, while others were diligently trying to read the fifth chapter of Matthew. After spending a few minutes in the teacher's house, I could well understand the benefits of outdoor education in this place. When we entered it was impossible to discern the contents of the house. However, after sitting on the floor for a little and getting the light of the door on the place—of course there were no windows—our eyes became adapted to the surroundings. The ceiling was decorated with about three tiers of tobacco leaves. These were being cured for the market, and doubtless added much to the many smells and odors that filled the house. Furniture—well, I did not see any, until dinner was served us on the floor, then I found there were some dishes. For the rice was served in a wash-basin, and the burgel, too. Now, do not think for a minute that these are

indications of poor housekeeping, for they speak of great generosity. The man who accompanied me on this trip was then told to wash his hands and carve the chicken, which was placed on the top of the wash-basin of rice. This he did, and without knife or fork he did a scientific job—that is, he got it well separated, but neither boiling or handling it had made it tender, and in wrestling with this difficulty we lost much time, for my partners didn't seem to mind, and were making headway with the other eatables. So I saw it was wise to let the chicken go and get my share of the other good things. In all my visits I think I have not yet seen so much poverty and degradation as was manifest in this village. The people were dirty and ragged, and the village was dirty. I couldn't but say, "Well, if there is a need anywhere for the message of our Lord, surely it is in this village." I left it, praying that the Master would let the True Light shine in and purify place and people.

Another item: The teachers, on the whole, seemed to be happy in their work. Many of them have hard places, too. Indeed, all of them, for that matter. Yet to see the boys developing and their minds responding to the teaching, is the same inspiration here in Syria that it is at home. We should never forget these workers in the midst of their heathen darkness, a darkness that you cannot but feel even in a short visit.

The weather was fine in all the trips. The fellowship rich. The hospitality most generous. And we had more hairs in our butter at one meal than you New York people would get in several years. At one meal, in the little butter I used, I pulled out five short ones and a big long one, that seemed, from its position on top, to be for ornament. And I was sure it was not from the goats, either. And



when it had been washed before there was no telling. However, we did not waste them, but placed them carefully on the side of the straw tray for future use if need be. But these are little things in the midst of such great events, that we would not mention them only for the sake of your variety, and that you may know of at least some of our luxuries.

**Asia Minor, Mersina.**—The following items are from Rev. A. J. McFarland:

Inclosed you will find a copy of my translation of an exposure of the secret religion of the Nusairiyeh, which was made in the elder Dr. Metheny's time, and which is of special interest, since the author was buried alive at Tarsus as a reward for his efforts and a seal to his testimony. I do not know that you will be able to make any use of it, but thought you would like to see a copy. I undertook the work some years ago for Miss Sterrett, who has a copy of the original, but had never known what it contained exactly. I was not able to complete even these poor copies until this week. My old typewriter gave out in the early part of the work. Then I did not seem to find time to get back to it after I got this machine.

Another war scare seems to have passed and people are breathing a little more easily again, although relations with Greece are still strained. It would seem suicidal for both Turkey and Greece to go to fighting again, but the war demon has been aroused, and may have his way.

We have been able to get the flood damage pretty well repaired, and also some general repairing done. The weather has been very moderate and pleasant, and no one is in a hurry to get to the mountains. Doctor got off with his babies last week. We expect to go next week, but I intend to come down

for the Sabbath quite frequently. We hope to have our sister, Miss Maggie Edgar, with us during August and September.

Mrs. McFarland will be returning from Beirut with our daughter Margaret tomorrow. We expect to have Margaret in the American "faculty school" next year, as some very kind friends there have offered to give her a home with them. There is no boarding department to the faculty school as yet, although they plan to have one in time.

Miss Sterrett expects to go soon to spend the summer with the Kennedys at Sokuluk, near Alexandrette. All our circle are in good health.

**China, Tak Hing.**—Dr. E. J. M. Dickson, writing May 15, 1914, has something interesting to say:

Although we have been in China but about four months, we have discovered that one of the most conspicuous features of life here is the uncertainty of everything.

We had looked forward to the company of Miss Dean, as well as Rev. and Mrs. E. C. Mitchell, but had no sooner arrived in Lo Ting when we found that Miss Dean must go back to America on account of poor health. Her work in the girls' school had opened very encouragingly, and the news of her enforced furlough made many sad hearts among the pupils of her school. Mrs. Mitchell very kindly offered to take Miss Dean's place in the school until another teacher could be provided, and the work has gone on as before.

Mr. Mitchell was fortunate in securing an old temple as a place to house the boys' school and dispensary, and he secured it rent free.

Every Wednesday was clinic day, and with Mr. Mitchell's help as interpreter,

nearly two hundred patients have been treated in this old temple. The inside fittings of the drug room were paid for by one of the boys' classes in the Cambridge Sabbath school. A hospital is one of our greatest necessities, not only for the care of the sick, but also as an institution to teach the natives how to prevent many of the scourges that sweep South China, and keep patients in a Christian environment while under treatment.

During the month of January an epidemic of bubonic plague visited Lo Ting and carried off scores of the natives. In soldiers' barracks alone sixty-five deaths were reported in a very few weeks from this awful disease.

One feature of the work in Tak Hing that has specially interested me is the medical educational work now going on under the medical department. The medical missionary in China can no longer be considered as a temporary expedient for opening up the way for the gospel. The way is now wide open, and it is felt that the time has come for putting medical education to the forefront. This must be done, as the "China Year Book" puts it, first, to give Christ His real place as a Master healer; second to insure the continuity and permanence of the work; third, to develop it concurrently with other parts of church work; fourth, to prevent the medical profession of China from falling chiefly into anti-Christian and non-Christian hands.

It will be of interest to the Church at home to become acquainted with the faces of some of the future Covenanter medical missionaries now being trained in Tak Hing, and to know that these young men are earnest Christians, and when they finish their medical training should make very effective workers both in healing the soul and the body. This work has been going on for two years, and some of the

students are already very efficient helpers to Drs. Wright and McBurney in the hospital.

The faculty of the school, as will be seen in the picture, consists of Dr. J. M. Wright, Dr. Catherine McBurney, Miss Anna J. Robinson, T. N., and Mrs. J. M.



Wright. Mrs. Wright teaches English. Although many have applied for admission to the school, and a larger number of students would be desirable, the faculty have weeded this number out of a horde of applicants. These students have not the means without some assistance for books and instruments. This assistance, with other things that are necessities in medical school work, have up to the present time been provided personally by the two Tak Hing physicians. The students have promised to return the money that has been spent on books and their tuition after graduation.

Fully as much is expected of the women in this class as the men. It is hoped that

they will not only make good doctors, but also effective Bible women, which is one of the greatest needs in the work here. The class gets special instruction in the Bible from one of its members, Chue Hon Shaang, who may be seen standing in front of Miss Robinson in the middle of the picture. This man has taken the theological course under Dr. Robb, and the Church will remember him as the young man who suggested petitioning the new Republican Government in China to recognize Christ.

I hope the readers of the OLIVE TREES will cut this picture out and put it in their missionary scrap-book, as they will undoubtedly hear more from these young men and women during the next ten years.

We have been richly blessed by a visit from Miss Emma Dean Anderson, of India, for the past few days. Last Sabbath evening all the members of the Mission that were present at Tak Hing gathered at the home of Dr. Wright and listened intently for over two hours to Miss Anderson's intensely impressive talk on her thirty-three years' work in India. All those who heard Miss Anderson felt bet-



ter spiritually, and we all feel deeply indebted to her.

The accompanying picture, which we call the "Comforters," includes a picture of Miss Anderson, Baby Taggart and Mrs. Doig, with the wives of the missionaries.

From left to right: Mrs. Taggart, Mrs. Dickson, Mrs. Mitchell, Mrs. Kempf, Mrs. Wright (standing), Baby Taggart, Mrs. Doig (sitting in the middle), Mrs. Robb (sitting on the ground), Miss Anderson (sitting at the right of the picture).



The following interesting letter, dated May 29, 1914, is from Rev. J. K. Robb:

I will have to confess to being remiss in the matter of writing to OLIVE TREES, and also to having no sufficient reason for not writing before now. The chronic plea of lack of time is so constantly employed as to take away from it usually whatever force it may have in some cases. Letter-writing in the Orient is much as it is elsewhere. The only method that is satisfactory all around is to write as soon as a letter is due. With most of us, however, this is a theory that is laudable, but not often carried into practice.

We are not without evidences of the favor of the Master being with us during these spring months. The communion seasons being observed at the different stations are, or ought to be, indicative of the state of the work. If our condition is to be thus gauged, we are not without the assurance that the Spirit of the Lord is striving with men, and is bringing conviction to their hearts. At the various communions this spring there have been accessions to the number of twenty-seven. Of the communions held at Lo King, Lo Ting, Do Sing and at Tak Hing, I am sure that others have already written you. It remains for me to send you a word in regard to the latest communion held to date, namely, the one at Tung On. I started for this place on the morning of



May 15. The weather for several days had been oppressively hot for even here at that time of year. I was rather dreading the trip in from Luk To, where we leave the river, travel back into the country fourteen miles to Tung On, and which must be done either by chair or by walking. On the morning when we started the sky was cloudy, and though there was some indication of rain, it held off so long that we began to entertain hopes that perhaps it would delay until we were at our destination. Chung On Taai, one of our native preachers, and also an elder, was with me. We decided that we would call a chair at Luk To, and ride in it turn about. I generously gave the native preacher the first ride, since he had made the bargain with the carriers. As a matter of fact, I had not appeared in the matter at all, as I have learned that chair carriers for some mysterious reason do not care for me as a passenger, and thought that perhaps a better bargain might be made if I were not present at its making. So I started on ahead, and walked for about an hour. By and by the chair overtook me, and the passenger alighted and invited me to ride, which I did for about fifteen minutes. Finally the rain that had been threatening us all day began to fall, and a high wind drove it in sheets. I was in comparative dryness, when the carrier behind suddenly let his end of the "vehicle" down, and said in his choicest colloquial, "M tso tak," which is, being interpreted, "No can do." They stood one at each side of the chair and argued at great length, with the wind and rain both beating down on their bare heads, as to how it was that they could go no longer. They informed me that I was at the very least as heavy as any two Chinese in the whole Republic; that with ordinary sized people they could go on hour after hour without the

slightest signs of fatigue; that even with a passenger of such physical proportions as I they would still be able to make the trip to Tung On without any difficulty, but unfortunately the rain had made the roads very slippery, and they were fearful lest they might fall and do damage to my precious person. I felt that there was nothing to be gained by argument, though I did think that they had slightly overstated their case in some respects, especially that phase of it that had to do with my *avoids*. Presently the rain slackened some, and my companion suggested that since we were going to have to walk the rest of the way, we had better get started. So we trudged ahead, and with the rain falling on us most of the time, though with not nearly the violence that it showed at the first. When within about a mile of Tung On it ceased entirely. We arrived about five o'clock in the evening, and speedily changed our clothing, after which we ate a very hearty supper a la Chinese. We held a meeting that evening, which served to advertise that we were at the chapel, and the result was that we had a full house at practically all the services. On Saturday the rain continued all day, sometimes with a violence that one does not often see even in this tropical country. The state of the weather prevented four of our members who live in the country from getting out. It also prevented several applicants from attending. The result was that we did not have as large an accession as we doubtless would have otherwise had. As it was, we had three to unite with the Church by profession of faith, a schoolboy sixteen years of age, a woman of fifty years, and a young man who is head of a boys' school in Tung On. One other lad of seventeen years was also examined, and was thought ready for baptism, but for some reason he could not bring himself to openly declare

his faith in the Lord, and so he was left over until some future time. Taking it all in all, the communion here was an unusually pleasant one, and there was unmistakable evidence that a new spirit is manifesting itself in regard to the gospel. The native preacher who was with me, and also the one who is stationed at Tung On, remarked on the fact that the people were very attentive and were showing a much more respectful attitude toward the gospel than they had shown at some other times. May it not be that the spiritual awakening for which we have been praying, and which was so manifest at the last meeting of Synod, and which we hope may be even more manifest at the coming meeting, has begun to manifest itself in these remote stations on the Church's frontier line? These are points where the Church as an agency through which the Spirit of God works, comes in contact with the world, and the world is feeling the touch. He is brooding over the darkened portions of the earth, and soon He will say, "Let there be light," and the light will come. We in the Church's foreign work are hoping and expecting to enjoy the blessings of the spiritual reviving that we feel is surely about to be bestowed upon our Church, and which will certainly not be complete without a great gain in membership. Growth in membership is not the only evidence of spiritual growth. There are perhaps other evidences of growth in grace more conclusive than mere numerical growth. But certainly we ought not to expect that the Spirit of the Lord is going to bless us to the full, and then not add to the Church daily of those who are His saved ones. That would be failure at the point on which His command presses most insistently. "Go ye into all the world." This is my hope, and my expectation, that we may

see soon in all of our fields a great ingathering.

I will just say that we had hoped to get back out to Luk To early Monday morning, and get a small steamer that would have landed us at Tak Hing shortly after noon. So we left Tung On a few minutes before six o'clock, and arrived at Luk To at ten, only to find that the steamer had been off one day, and to see her on her downward trip instead of the upward one. There was nothing to do but wait until eight o'clock that evening, and then take a boat that required four hours to travel fifteen miles, and landed at home at midnight, twelve hours behind time. Such is itinerating in the Far East. But what I saw and heard more than balanced the discomforts incident to the trip.



Rev. J. K. Robb, in his letter of June 24, reminds the churches that prayer for and in the Spirit is a pressing need at home and abroad:

The Synod will be a thing of the past with you by this time. I am awaiting tidings of it with very great impatience. I never was so desirous of knowing what has been done as I am this year. Not that I am in any degree apprehensive. There have been times when we waited for Synod news with no small degree of apprehension. I am most happy to state that, so far as I have heard any of our people express themselves, all are agreed that there is no cause for misgiving, and great reason for expecting good news. I am now anxious to hear, because I am expecting good tidings, and am desirous of knowing just how good they are. I would like to see our Church make constant prayer for a large ingathering of converts, a large numerical increase in our membership, as a special manifestation of divine favor. Upon us as a Church rests

the responsibility for the evangelization of the world, just as it rests on other churches. That God can use us to accomplish that end we cannot doubt. That we have not been fulfilling His purpose as we should, is also evident. He has been blessing us as a Church, in many lines. The grace of Christian liberality has been greatly developed during the last decade. Growth has been made in different directions, all indicative of the fact that God is blessing us. But we have not measured up to the requirement when it comes to the matter of saving souls from death. The manifestations of His presence at our Synod last year, and which we fervently hope have been experienced this year again, indicate that He has a work for our Church yet to do. So it has been bearing heavily on my mind for some time now, that we ought to ask Him definitely to use us in bringing great numbers of men and women into His Kingdom. Would you think it timely to urge this matter upon the Church through the medium of OLIVE TREES? Let it be made the burden of our prayers this year. "God shall us bless, men shall Him fear."



A letter, dated June 10, from Rev. Julius A. Kempf, should encourage and stimulate the churches:

The Mission has had more than the usual interest in this meeting of Synod, and we are expecting more than usual from it in the way of spiritual results.

In past years the meeting of Synod was always the subject of prayer at our mid-week prayer meeting and around the family altar, but this meeting of Synod seemed to be a special burden on our hearts and minds. At the suggestion of one of our members, we set apart Wednesday, June 3, as a day of prayer. We all met together in the evening, and prayer

was offered that the meeting of Synod might be richly blessed with the spirit of brotherly love and a clear revelation of God's will concerning the work of the Church.

At the Thursday evening Chinese prayer meeting the native Christians were asked to make special mention of the meeting of Synod in prayer. And on Sabbath evening, the 7th, we had a special meeting for prayer for Synod.

Because so many of us have been *asking* and *thinking* more than usual for this meeting of Synod, we therefore are expecting more and greater blessings from Him Who is "able to do exceeding abundantly above all that we ask or think."

During the last communion season twenty-seven were baptized and received into Church fellowship. Two of these were from the boys' school.

Just now there seems to be an increased interest in Christianity. During the last month or so, the attendance in the chapel up street has been very good. At Lin Tan the chapel is crowded at every service. At Tung On they also have crowded audiences, and the boys' school is overcrowded. The same may be said of Lo Ting and Do Sing.

The native Christians are also manifesting a more than usual desire to make known the gospel message to their fellow men. For some time past an effort has been made to interest them in the "Catch my Pal" idea, and to stir them up to a "Philip and Andrew" sense of Christian duty. At the last communion each Christian present promised, within the next six months, to speak about the Saviour to at least one other person who has not yet heard of Him. We expect a large ingathering at our annual meeting in October. We ask the Church in the home land to make this a subject of prayer.



## MONOGRAPHS.

### WALTER T. MILLER.

While away from home on a brief holiday there was mailed to us news of the death of one of the best-known men in the Reformed Presbyterian Church. After a season of seclusion, Walter T. Miller was released from the weariness of inactivity and called to uninterrupted service in the heavenly state. Under the nurturing influence of a pious mother, whose memory he never ceased to honor, the boy, Walter T., grew up in the fear of God and never lost his reverence for divine things. Nothing was more marked than this in his daily intercourse with friends, and nothing was more earnestly insisted on when speaking to the young in the Sabbath school or claiming Church relationship, with its privileges and responsibilities. Evidently the transforming element in the formation of his character and the impelling motive to Christian service was the constraining love of Christ.

Mr. Miller was received into the fellowship of the Church, March 28, 1853, and the same regularity in attendance upon public worship that distinguished him when a boy under home training was equally noticeable when he became a man and had made a personal confession of faith in Christ. If at any time he was absent from church on Sabbath or from the midweek meeting for prayer and Christian fellowship, the circumstances were exceptional, and furnished a sufficient reason for being away. After the example of the Saviour during His earthly ministry, it was his custom or habit to be in the house of God every Lord's day, and he could say: "How amiable are Thy tabernacles, O Lord of hosts! My

soul longeth, yea even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God." Any one who had the privilege of hearing him speak or lead in prayer at social meetings can bear witness to his familiarity with the Word of God, and that he was obviously one of those who possess the devotional spirit and find pleasure in the prayer life. The last Sabbath before he was laid aside, he spent the whole day in the public and private exercise of God's worship.

Mr. Miller stood very high in the esteem of his business associates, and was always distinguished for sterling integrity in all commercial transactions. Walter T.—the name by which he was familiarly known and by which he liked to be called—was a Christian not only at home and in the Church, but also on the Cotton Exchange. We do not recall the date, but it was some years ago he met with business reverses, and was unable to offer his creditors more than 50 cents on the dollar, an arrangement which satisfied them, but was far from satisfactory to him, and he quietly resolved that if God gave him life and health, he would make an effort to pay them in full. Accordingly, one morning only a few years ago his creditors, some of whom had preserved no record of the transaction, were astonished to receive checks that cancelled his indebtedness to them. This was something of which any man might be proud, but Walter T. Miller did not talk of what he had done. It was not for him to boast of what was, in his way of looking at it, merely a matter of every-day honesty.

A man of Mr. Miller's character and devotedness could not fail to challenge attention, and the congregation of which

he was a member, soon recognized his special fitness for the eldership, and in December, 1864, he was set apart to that office in the Third Reformed Presbyterian Church of New York. Three years after his ordination to the eldership, he was elected a member of the Foreign Mission Board by the Synod of 1867, and, in token of the esteem in which he had always been held and his social qualities and self-denying labors, Mr. Miller's name was retained on the roll of membership till the time of his death, Aug. 4, 1914. In 1872 Synod elected him Treasurer of the Board, and he served the Church in that capacity with exceptional fidelity till he was forced by failing health to retire from public life, refusing any remuneration for his efficient services, except that during the last few years of an active treasuryship he consented to accept the small sum of \$250 for clerical hire.

Our friend and beloved associate in Christian work has finished his course, "an old man and full of days," and passed within the veil to receive the reward that awaits every faithful servant of the Lord and Master of redeemed men. The parting message of a long life is that of Paul, the aged: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

—*Editorial.*

## THE TESTIMONY OF THE CHURCH.

(Continued from page 80.)

2. *It consists partly in the courage and determination with which it is advocated.* These qualities constitute the leader and the hero. The man who is afraid to utter his convictions, no matter how unpopular they may be or how great

danger he may incur, or how great loss he may experience, is not the material of which martyrs are made, or by whom victory is achieved. He who suppresses truth for fear of a sneer, or of social ostracism, or of the lack of his bread and butter, may win a short-lived popularity, but need not fear the martyr's stake or hope for the martyr's crown. That which a brave people most admire is true courage, and the man who, like Luther, could nail his theses to the cathedral door and pronounce his emphatic "No!" in the face of a frowning world, has in him an element that will attract brave hearts around him, and bind them to him as the magnet does the steel. It is this that makes tyrants tremble and makes heroes brave. It was this that made the name of John Brown the watchword of liberty and the death knell of slavery. The curse of Christianity to-day is a cowardly pulpit, silenced by the butter-horn of favor or by the guillotine of fear. As in the days of slavery's reign, the pulpit is muzzled, the press subsidized, and the people are perishing for lack of knowledge. Let the ministry, as John the Baptist did, go to the wilderness and cry, "Repent!" and the people will throng to their ministry and the Kingdom of Christ will come. Let them, like the martyrs of Scotland, nail up their protest and fly to the mountains, and the tyrant will fly and the era of liberty will dawn. But to be effective this testimony must be consistent. A man may declare from the pulpit or the platform, "Your Constitution is infidel; the oath of your President is atheistic; the Government is virtually in rebellion against the Lord and His Christ," but if that man turns around and votes under that Constitution, and swears or elects another as his representative to swear that godless oath, where is his testimony? Does he not stultify himself and neutral-

ize his testimony? Hence men who value their consistency are silent, and men who prefer the loaves and fishes to Christ are on the other side. This sort of timid and half-hearted testimony was borne against slavery, and no one cared, till Garrison denounced the Constitution as "a covenant with death and a league with hell." Then slavery began to tremble; and when John Brown went down to Harper's Ferry, she knew her hour had come. Actions speak louder than words, and deeds bespeak courage and determination, awaken opposition and lead to victory.

3. *Testimony is the human part of the divine arrangement in which God Himself achieves the victory.* "Not by might nor by power, but by My Spirit, saith the Lord of hosts."—Zech. 4, 7. God has undertaken to do this work, and He does not intend that man shall bear the glory, or even think that his own arm has gotten him the victory. As in the days of Joshua, God intended to throw down the walls of Jericho, still He required Joshua and the children of Israel to march around those walls and blow their trumpets and shout. Yet it was not the tread of the soldiers, nor the blast of the trumpets, nor the shout of the people that threw down the walls. These only proclaimed God's testimony, and He did the work. So Gideon, warring against the Midianites, was first required to reduce his army of 32,000 to 300, lest they should say, "Mine own hand hath saved me"; then to scatter them around three sides of the Midianitish host, to break their pitchers, wave their lamps, blow their trumpets, and shout "the sword of the Lord and of Gideon," and then the Lord turned every man's sword against his fellow in the host of Midian. They uttered the testimony and God wrought the victory. The Lord gave the word, they pub-

lished it, and kings and their armies were routed and fled. So in our late struggle, the testimony of God's witnesses arrayed the slave-owning South against the slaveholding North, and they turned every man his sword against his fellow, until God made it a "military necessity" to free the slave in order to stop the fratricidal struggle and save the nation.

There is nothing more certain than that "God will arise and plead the cause that is His own." He has said to His Son, "I will declare the decree - - - Ask of Me and I will give thee the nations for thine inheritance; thou shalt break them as with a rod of iron; thou shalt dash them in pieces like a potter's vessel." God has entrusted to His Church the work of warning them (Ezek. 33, 1, 8). If the watchman does not warn them, they perish and their blood is on the watchman's skirts. If he warns them and they do not heed his warning—they perish, but he has delivered his soul. If he warns them and they repent, they are saved. Christ has declared (Matt. 24, 14): "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." It is not ours to inquire whether our ram's horn trumpets will bring down the walls of Jericho, or scatter the host of Midian, but to blow and shout and leave God to do His part in His own way.

Some good, honest Christians think it will not do to stand off and blow the trumpets, but they must help the Lord to do His part and go and give the wall a push. Poor, simple souls, the Lord doesn't need their help, and certainly He does not ask them to swear to support it, in order to destroy it. He never requires us to violate His revealed will in order to bring about His secret purpose—"to do evil that good may come." They had better get out of the way lest



the wall fall on and crush them. Mordecai, at the gate of King Ahasuerus, refuses to bow to Haman, the Jew's enemy. "Foolish man," say our worldly wise friends, "he will get into trouble. What can a poor Jew do against the Prime Minister of a mighty nation?" He does not know what he can do, but he knows his present duty, and there he stands a stalwart witness and refuses to bow. Sure enough he does get into trouble, and brings his people into trouble. They are all condemned to die, and his own scaffold is erected. Still he does not bow. He waits for God and does his duty, and God comes in just at the right time, delivers His servant, hangs Haman on his own gallows, turns the edict of destruction into a blessing, revolutionizes the empire and elevates Mordecai to the highest position. The devil says to Christ as he sets before Him all the kingdoms of the earth and the glory of them: "I know that you have come to undertake the work of bringing all these kingdoms back to their allegiance to God. It is a stupendous undertaking. You run fearful risks; rivers of blood will flow and your own among the first. Now, I propose to compromise the matter. I will surrender the whole into your hands without a struggle if you will give me one simple act of homage." Christ indignantly scorns the offer, and challenges the adversary to do his worst. Does this look like swearing allegiance to a rebellion in order to overthrow it, or swearing the horrid oaths of a Molly Maguire lodge in order to obtain their secrets, and bring them to punishment? Of such, the divine declaration is, "their damnation is just." Even the heathen might teach such Christians morality. Their maxim was: "Do right, though the heavens should fall."

I repeat, then, that the part of the

Church of Christ and His ministers, is to bear testimony and proclaim it, vindicate it, practice it, suffer for it, if need be seal it with your blood. The more it is assailed the better. The greater your trials and dangers the nearer the victory. God never has failed to do His part, and He never will. Just as soon as this gospel of the Kingdom is preached for a testimony to the nation the end will come. It will repent, fall into line and serve the Master, or perish.

This nation is in rebellion against the Lord and His Christ to-day, just as really as the Confederate States were in rebellion against the Government eighteen years ago. It has set up a government in the territory of the Lord, and over the subjects of the Lord, without any acknowledgment of His authority. Is that not rebellion? You say the Constitution is generally a good one. So was the Constitution of the Confederacy not only a good one, but almost a transcript of the United States Constitution. It simply failed to recognize the authority of the Government in whose territory and over whose people it was set up, and when the nation demanded its submission, it resisted. Could this nation do anything less than reduce it to subjection? Must it not reduce the rebellion or itself cease to be? As President Lincoln said when he started to Washington, "I am going to see whether we have a government or not." Is not God saying to us, "Shall I not visit for these things, shall not My soul be avenged on such a nation as this?" Through our lips as His witnesses He is saying, "Now, therefore, kings, be wise; be instructed, ye judges of the earth. Serve the Lord in fear. Kiss the Son, lest He be angry and ye perish when His anger is kindled but a little."—Ps. 2.

(To be continued.)

THE LATE A. M. MILLIGAN, D.D.

## WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

### MISSION STUDY.

CONDUCTED BY MRS. MARY E. METHENY.

#### IMMIGRANT FORCES.

##### CHAPTER VII.

##### TASK OF THE CHURCH.

##### OUTLINE.

- I.—To learn the conditions under which the immigrant lives.
- II.—To let him know its sympathy.
- III.—To raise him up.

The book which we are studying tells us chiefly of the immigrants from Europe. I shall speak of those whom I know best—those from Asia.

When the stranger lands, his circumstances are seldom such as to allow him to live very comfortably. His means are small, and he is at the mercy of those who employ him. Everything is new and strange. He must take what he can get, and so his surroundings are often unpleasant.

Following the customs of their own country, they live in somewhat patriarchal style. One household consists of father and two married sons with their families. Another of two brothers and their families. The house is owned by these brothers. Another house is owned by an uncle and nephew. The first household consists of ten persons; the second of seven. The family of the nephew in the third house consists of himself, his wife and five children; that of the uncle only of himself, wife and child; but one room upstairs is occupied by another family—father, mother and two children, and one room downstairs by boarders, varying in number from two to four. Within a dis-

tance of four blocks there are five Syrian stores, and downtown two more. These are householders with a settled business, though how they make a living at it, or whether they do at all, I don't know. The men go off at times peddling through the country. Those who have bought property have not yet paid for it in full, and are making every effort to meet payments. They all live in a part of town which is very flat, and much of the time there is water in the cellars, and as a consequence there is much sickness among them.

One family, as I said, occupies a room upstairs in the house of an elderly man. (This man, by the way, is about sixty years of age, and so is not able to get work in any of the public works, and must make his living by keeping boarders or doing odd jobs. He is a faithful worker when he understands what he is to do.) One end of the room is the sitting room and has a strip of Oriental carpet across it, and the bed in one corner. To one side is the folding bed for the two little boys, and in the kitchen side is a table and a stove. The floor of this half is scrubbed as white as it is possible for boards to be. The furniture consists of two chairs, a broken lounge, a trunk and a box. This is the family of which I wrote formerly, which had to send the eleven-year-old girl back to Latakia because she had trachoma, and whose baby died at Ellis Island.

Visiting next door we found the little six-year-old girl rejoicing in a new dress of dark blue calico, which "Mamma made." The front of this house is used

as a drygoods store. The mother apologized for the tossed-up appearance of the living room, where the sewing machine sat. "I can't keep it cleaned up," she said, "for I sew for the store." She might have added, "and do the work for a family of seven, the youngest a babe in arms."

You may say, they don't seem to suffer much; they don't need our sympathy. These people are certainly much more comfortable than the poor creatures of the camps, the mines and the packing districts, but I fear you would not like to live as they do, so I say they need our sympathy. During sickness there is an open door for us to show this feeling. My first introduction was as interpreter for the lady doctor who visited the mother of a new baby. Your best way to reach the mothers is through the children. One poor baby came near losing his life for lack of nourishment; he was provided with a bottle, and is now a chubby little fellow. Many an ill-turn had his mother in that winter, and the three youngest were very ill with measles. These seemingly adverse circumstances cemented a friendship which might otherwise not have been. And so it was in other families. They ask your advice about this or that; they are glad when they can do you some favor, or share with you some Oriental dainty, or teach you some little wrinkle in housekeeping.

And now, how shall we lift them up? Take them the Word. They acknowledge the bond of common faith in Christ. It is true theirs is overlaid with many superstitions, but how could it be otherwise? Take them on the common ground. Appeal to them as they are called Christians to live as Christians. In orthodox homes I can already see a difference. The house is in order, and friends gathered together as the time to expect the reader draws near. Not for some time have I seen the

men assembled for gambling on the Sabbath. The influence of the children who attend Sabbath school is shown in their openly expressed opinion of drink and gambling.

Keep before them always that the Word is God's, and not yours. "I am but the postman, who brings you the letter that God sends you."

### JUNIOR DEPARTMENT.

TOPIC: *What is your purpose for the year?*

—Acts 11, 23.

References—Dan. 1, 8; Josh. 24, 15; Psa. 39, 1; Acts 4, 20; Phil. 3, 13-14; Heb. 12, 1.

What is a Christian?

Where is Antioch?

How had the people first heard of Christ?

Were there many Christians there?

Why did Barnabas go?

What did he mean by "purpose of heart"?

Why is it helpful to have a purpose?

Children, you are not too young to decide or purpose in your heart to serve the Lord. Let us begin the year's work with this determination.

### THE WORLD FAMILY.

When we get the idea into our minds that we all belong to one big family—that we are all children of one Father, and therefore brothers and sisters—we want to know as much as possible about one another. In one small family we see many differences in looks, manners, tastes and dispositions. So we may expect much stronger contrasts in the great world family. There is nothing more fascinating than the study of the home life, food and clothing, schools, work and play, religious beliefs and customs of our far-away brothers and sisters. We must always remember that our ways would seem just as queer to them.



## China—

Was first.

Its wonders.

1. Literature and laws developed in Moses' time.
2. Printing was known long before the time of Caxton, the English printer.
3. The great wall built 200 years before the birth of Christ. It is as high as a three-story house and as long as the distance from New York to Omaha.
4. China's new flag is called the Rainbow.
5. The new government forbids the old practices of footbinding and opium smoking.

## Africa—

The Dark Continent.

## India—

1. Three times as many people as in the United States.
2. Controlled by Great Britain.
3. Worships idols.
4. Iron telegraph poles because of the white ants.
5. Strange freight.
  - (a) A car loaded with camels.
  - (b) A baby elephant in another at 6 cents per pound.

## Japan—

Another member of the family worth being acquainted with.

## Lessons for us—

1. From the three monkeys.
  - Hear no evil.
  - Speak no evil.
  - See no evil.

ANNETTE G. WALLACE.

**THANK OFFERING.**

Received at the Pittsburgh Presbyterial Women's Missionary Convention, held in the Wilkinsburg R. P. Church, May 19 and 20, 1914:

Indian Mission.....	\$170.43
Domestic Mission .....	159.89
Pittsburgh Syrian Mission.....	184.72
Southern Mission .....	26.15
College Hill (for a poor widow).	2.00
Geneva College—	
General fund .....	\$39.80
Repairs .....	74.13
Science Hall .....	10.00
	————— 123.93
Testimony bearing .....	10.00
Anti-Mormon crusade .....	6.00
Aged People's Home.....	48.00
Miss Jennie Dean .....	25.00
Spring Garden Mission.....	5.00
Paterson Heights Bldg. Fund..	10.00
Temperance .....	.25
Jewish Mission—	
General fund .....	22.00
Mrs. Blair's personal use.	5.00
	————— 27.00
Syrian Mission—	
General fund .....	65.35
Dr. Peoples' Hospital ...	51.50
Rev. S. Edgar's Home..	19.00
Mersina Hospital .....	67.00
Mattie Wylie's personal use .....	40.00
Latakia, to be used at discretion of mission- aries .....	5.00
	————— 247.85
Mission in China—	
General fund .....	106.37
Lepers .....	25.10
Support of boy in school	35.00
To educate a girl.....	15.00
Bible reader .....	55.00
Blind baby .....	.50
	————— 236.97

Total thank offering....\$1283.19

MRS. S. R. WILLS, Treas.

**MEMORIAL HOUR.**

The Memorial Hour of the convention of the W. M. S. of Pittsburgh Presbytery

was filled with exceptionally solemn and impressive remarks, bearing testimony to the memory of Mrs. W. W. Carithers. Mrs. S. R. Wills had charge of this hour and introduced the exercises with the following remarks:

"It is fitting that we should pause for a few minutes this afternoon to pay a tribute of love and respect to one whom everybody loved; one who formerly was with us and of us. But she is not, for God took her. She is not here to-day. She is with Him.

"We do not have words to express what is in our hearts this afternoon; we must borrow from the inspired writers.

"Mrs. Ella George Carithers was a great woman. Just as truly was she great as was the woman of Shunem. Her price was far above rubies. The heart of her husband safely trusted in her. Her only child rises up and calls her blessed.

"We have all known persons who were reputed great by the world, but perhaps not by those who were nearest to them. Not so with Mrs. Carithers. She was greatest to those who knew her best, to the members of her own household, to those of us who were privileged to be members of her husband's congregation; to her co-workers in the Indian Mission. Mrs. Carithers' true worth is best known by the Indians, for whom she gave her life. Ask Mrs. Yellowfish, who while attending Synod a few years since, received word that Mrs. Carithers was very sick. Although conscious about leaving Synod before its close, Mrs. Yellowfish said, 'If Mrs. Carithers is going away, I want to go home and bid her good-by before she goes.'

"She was great and she was good. She was full of good works and alms-deeds which she did. Her tongue taught the Indian woman of her Master; her hand soothed the aching brow; on her bosom

nestled the child with the smallpox; her loving heart in her last moments cared for the poor and lonely.

"She was great and good because her heart and her mind were constantly filled with 'whatsoever things are good, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.'"

Professor W. T. Slater, of Wilkinsburg, told of Mrs. Carithers' girlhood days. From his appropriate and touching remarks, we quote as follows:

"Mrs. Carithers' youth and girlhood were spent in Miller's Run Congregation. Her father was Elder John George. She graduated from Geneva College in 1879. For several years following, she taught school, where her characteristic force and earnestness insured good success. In Sabbath school work at Miller's Run and later in Beaver Falls, the same affectionate solicitude distinguished her that became so great a feature of her self-forgetful mission service."

From Miss Clarissa Moffitt, of Wilkinsburg, were heard some of her own youthful recollections, and also reminiscences of others relative to Mrs. Carithers as a pastor's wife.

Miss Moffitt brought out facts showing that in 1883 Mrs. Carithers came to Wilkinsburg, a bride far too modest and retiring; but it did not take the members of her husband's congregation long to discover a mint of worth hidden away underneath her modesty. During the six years which she spent in Wilkinsburg as pastor's wife, her influence in the congregation, in the homes, and in the surrounding community was so potent that it has been a frequent experience in the passing years since then to hear not only present members, but former members,

and those who had never been connected with the congregation, bear testimony to the direct and specific effect upon their lives of her profession, as evidenced in her daily walk and conversation.

Miss Lilly McKnight, of Slippery Rock, who was very closely associated with her at the Indian Mission, told of Mrs. Carithers as a missionary. She said in part:

"I esteem it one of the greatest privileges of my life to have been associated for a few years with Mrs. Carithers in her work.

"The story of her consecrated life, from the call to mission service to the call to 'rest from her labors,' is twenty-seven years long.

"Full indeed were those years of loving ministry and unselfish devotion to the work of the Master. Forgetful of herself, her life was consumed in her zeal for the salvation of the darkened souls about her.

"We can truly say, 'She presented her body a living sacrifice,' as was manifested in her whole-hearted, cheerful, faithful services.

"No one could long be in her presence without feeling the inspiration and magnetism of a spiritual atmosphere. Her conversation and prayers, the interests that burdened her heart and absorbed her thoughts all revealed the presence and fullness of the Holy Spirit within. She became a leader because she so fully followed the Divine Guide.

"While we miss her from our company as a friend and worker, we cannot but rejoice as we think of her among the shining ones around the throne in the presence of her Saviour, and among the company of many for whom she labored, who have preceded her to the Father's house. 'And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.'"

## A SPLENDID MISSIONARY CONVENTION

The twenty-ninth annual convention of the Woman's Presbyterian Missionary Association of the Iowa Presidency met in the Reformed Presbyterian Church at Sharon, on the evening of June 16, 1914, and was called to order by the president, Mrs. Thos. Patton, of Morning Sun, and was led in prayer by Rev. E. L. McKnight. The subject for devotional services was "Prayer for the Outpouring of the Holy Spirit," conducted by Mrs. Patton. These exercises were inspiring and prepared us for the address of the evening, which was delivered by Rev. Robert E. Willson, of our Syrian Mission. He said: "I am so glad the subject of this convention is 'Consecration,'" and showed us plainly that nothing can be accomplished, either in the home or foreign field, without the consecrated life, and the great need there is to-day of consecrated workers in the Christian Church. His address was full of helpful thoughts, and should stir us all to a desire for better living. After singing, we were dismissed with the benediction by Rev. G. S. Coleman, of Hopkinton.

At 9:30 the following morning the convention was called to order by the president, and devotional exercises were conducted by Miss May Allen, of Morning Sun. Roll call was responded to by quotations from Scripture.

After reading of minutes, the address of welcome was given by Mrs. Ella Edgar and was responded to by Miss Jennie Ferguson, of Hopkinton, following which the president, Mrs. Patton, delivered a fine address, in which she brought forward the great need of missionary work both at home and abroad, and urged the necessity of organizing mission bands in our different congregations, that our children may become more interested in mission work, and that the grace of giving may



be more impressed on their minds. Also the need of personal work, and that our hearts be more consecrated to the Lord.

The reports of local societies were encouraging and showed advancement in mission work. Also the treasurer's report showed liberal contributions from all different societies.

After a bountiful dinner, served on the church lawn by the ladies of the Sharon Congregation, the convention was again called to order by the president, and devotional exercises were conducted by Mrs. Vina McClurkin.

Following which we were entertained by three carefully prepared papers, on "My Private Devotions," by Mrs. Mary Willson, of Morning Sun; "Consecration and My Next Door Neighbor," by Mrs. J. R. Cannon, of Wyman; "Consecration and My Neighbors across the Sea," by Mrs. O. L. Samson, of Washington.

The report of the Committee on Resolutions was as follows:

"Since our last meeting many have been called to their eternal home—Dr. C. D. Trumbull, Dr. J. A. Black, Rev. E. G. Elsey, Mrs. W. W. Carithers and Mrs. Mary Carithers. All were active in the work of our Presbytery. Dr. Trumbull was ever the wise counsellor and prudent friend. He, with Dr. Black, were instrumental in organizing our Presbyterial

and were present at the first meeting. While we mourn their loss, we rejoice with the families and congregations of their assurance that their dwelling is in the house of the Lord forever. Rev. Elsey organized the first missionary society at Rehoboth, which was also the first society in the Presbytery. Mrs. W. W. Carithers' devotion and service are well known to the Church, and many times she has been helpful at our conventions, and gave inspiration by her presence. We extend to Mr. Carithers our sympathy in the loss of both his wife and mother. To Mrs. Black and Mrs. Elsey we extend our sympathy in their affliction, and may the Comforter Who sustained their loved ones be also their comfort and stay in their time of sorrow. We would not be forgetful of our senior missionary, Miss Mattie R. Wylie, who in her great affliction exercised such great faith. May her example be a stimulus to others, and her life be spared for future usefulness. We are grateful for the presence of our missionaries, Dr. A. I. Robb, of China, and Rev. Robert E. Willson, of Syria, both closely connected with this congregation and well known to all of us.

MRS. J. R. CANNON,  
 MRS. RACHEL HAYES,  
 MISS SUSIE HENDERSON,  
 MRS. G. W. HAY.



A writer tells of a visit to the famous Calumet and Hecla mines in northern Michigan, shortly before 5 o'clock in the afternoon. As they came to the mouth of the mine, a friend said to him, "Stand here and listen." There was silence for a moment, and coming from the earth beneath their feet, faint sounds were heard. They grew stronger and more distinct as they waited, seeming like the weird melodies played by the wind on telegraph wires. Nearer and nearer they came, mingled with the creaking of machinery, and resolving themselves at last into the familiar notes of "Nearer, My God, to Thee." In a moment the cage reached the top of the shaft, and the day shift of Welsh miners, who had been singing their way up from the depth of hundreds of feet, stepped out, and baring their heads, joined in "Praise God from Whom All Blessings Flow," and then quietly turned homeward. "They do this every night when their work is done," said the friend. "It is their expression of praise and thanksgiving."—*American Messenger.*

## EDITORIAL NOTES.

OLIVE TREES has received and passed on to Treasurer Metheny the following contributions to the Chinese Relief Fund:

Rev. A. A. Samson, New York.....	\$10.00
Mrs. S. A. Casey, New York.....	5.00
Miss Lydia McIlvaine and Miss Shaw, New York.....	10.00
Mr. R. W. Dougal, New York.....	1.00
Miss Elizabeth Quattlander, N. Y.	1.00
Montclair (N. J.) Congregation through Mr. J. W. Pritchard, New York .....	20.00
Mrs. R. M. Sommerville, New York	50.00
Mrs. M. Watson, New York.....	2.00
Mrs. Alex. Adams, New York...	2.00
Mrs. James Kerr, New York.....	1.00
Miss Margaret McClean, New York	5.00
Rev. Fredk. F. Reade, New York.	3.00
Mr. R. J. Bole, New York.....	5.00
Mrs. R. C. McKee, Pittsburgh, Pa.	10.00
Mrs. Ella M. George, Beaver Falls, Pa. ....	5.00
Rev. J. B. Gilmore, York, N. Y...	5.00
Mr. James D. Forsyth, New Galilee, Pa. ....	1.00
Rev. George A. Edgar, St. Louis, Mo.	5.00
The Misses McKee, York, N. Y...	2.00
C. E. Society of R. P. Congregation, Syracuse, through Miss Julia B. Lynn .....	12.50
"A Subscriber," Washington, Ia..	5.00
Congregation of Cedarville, O., through Mr. S. D. Ervin.....	7.95
Mrs. Christina Armstrong, Salina, California .....	5.00

An extract from a letter, written by Rev. J. K. Robb, June 24, 1914, will make clear the condition of things at that date:

"Just at present we are having high water, the highest in the Mission's history, and probably the highest within the last seventy or eighty years. The Chinese

all agree that nothing like it has been seen since the reign of the Emperor To Kwong, the twenty-fourth year, which was 1844 by our calendar, and many of them say that this excels that flood by several feet. - - - Sufficient to say, that land was inundated that we have never expected to see covered with water. One of our dwellings has had three and a half feet of water in the first floor, where the highest water known by any of the missionaries previous to this time had never entered. Our dwelling house was spared, though the water reached a mark only eight inches below our first floor. At the chapel there has been a depth of about six feet. At present the water has receded two feet or more, and the "dry" land is appearing in places. It is altogether probable that some repairs will be required as a result of the present flood, but until the water has receded, we cannot tell much about how things are. - - - Some of our people went to the coast before the flood came, some have gone since, and the Kempfs and ourselves are still here. The cleaning up process will be no small job. Our people are all at it whenever they see a spot that is exposed.

"The extent of damage done throughout the country is almost beyond calculation. That there will be want and privation and sickness goes without saying. The rice fields have been devastated in localities where such a thing was never before seen. The prices of foodstuffs have gone up within the last few days from ten to twenty per cent. The next harvest is five months away, and how people will get along in the meantime is a very great problem. Then the epidemics of sickness that almost invariably follow in the train of high water, may be expected this year,

and probably to a greater extent than usual. - - - We have heard practically nothing about the condition of the country further up the river, but it is only reasonable to suppose that Kwong Sai province is suffering quite as much, perhaps more, than we who are further down the river. It is always the rains of Kwong Sai that cause the rises with us. We did not get any mail all last week after Monday. The steamers are all running just as they can and the schedules are all being disregarded. - - - We hope that the next few days will see the water abate to the extent that we can at least get out of our houses without having to go in boats, and that we may soon get back to somewhere near the normal state of things."



In a personal letter from Dr. Jean McBurney, dated July 28, she says: "I have just received a letter from my sister describing the worst flood of West River that has been known in one hundred years."

"Judging," she adds, "from what I have seen smaller floods do, I am sure this one will have caused great want and suffering among the Chinese. - - - From what my sister writes, the water must have been at least four or five feet higher than the highest I have ever seen it. I fear there would be few houses in the city of Tak Hing that would have even a second story above water."



Since the publication of the foregoing extract from a missionary letter the following contributions have been received and will be passed on to the Treasurer, Dr. S. A. S. Metheny:

- United Miami Congregation, Ohio,  
through Mr. R. G. Reed.....\$50.00
- Utica Congregation, Ohio, through  
Rev. Melville Thompson..... 6.00

- L. M. Society, Beaver Falls, Pa.,  
through Mrs. J. E. Dodds..... 5.00
- Seattle Congregation, Washington,  
through A. R. McCracken, M.D. 15.00
- Lochiel Congregation, Ontario,  
Canada, through Rev. J. R. Lattimer,  
Brodie ..... 11.55
- East End Church, Pittsburgh, Pa.,  
through Mr. M. C. Black..... 6.00
- Mr. James Carson, Denver, Colo. 5.00
- Mr. & Mrs. W.T. Mann, Quinter, Kas.. 5.00
- Mrs. M. Manners, Wahoo, Neb... 5.00
- Mrs. Mary A. Peoples, Phila..... 6.00
- William Hanna, Birmingham, Mich. 1.00
- Percy Lucas, Birmingham, Mich... 1.00
- Miss Mary J. McCarroll, Birmingham,  
Mich. .... 5.00
- Mrs. Wm. Robb, Birmingham, Mich. 3.00
- L. M. Society of W. Cornwallis, N. S.,  
through Miss Janie Calkin...10.00
- Old Bethel Congregation.....26.00
- Old Bethel Sabbath School.....24.00
- Young People's Convention, Ill.  
Pres., Mr. Paul Kennedy, Treas. 8.85
- Mrs. N. E. McFarland, Rossiter, Pa. 1.00
- Rev. J. M. Coleman, Bloomington,  
Ind. ....10.00
- Miss A. L. Smith, Bloomington, Ind. 1.00
- Miss E. G. Morton, Boston, Mass... 1.50
- Mrs. E. McMillan, Greeley, Colo... 2.00
- L. M. S. of Topeka Congregation...10.00
- A. B. C. Santa Ana Cong., Cal.... 2.00
- Mr. & Mrs. J.R. Wilson, Olathe, Kas.10.00



We will give our readers a few sentences more from Rev. J. K. Robb, written July 9:

The highest water of which there is any accurate knowledge was in 1844, and this exceeded the flood of that time by several feet. I came back from the coast as soon as I could after getting Mrs. Robb and the children settled. The water has gone down perhaps twenty feet, and the country looks like desolation, with a plaster of mud anywhere from a few



inches to as much as three feet deep all over it. There are a great many people homeless, as houses have collapsed in great numbers. One evening when the water was the highest, I was sitting on the veranda for a few moments before going to bed, and during the short time that I was out there I heard four houses fall. There will be great multitudes in need, and we are trying now to get the matter of giving some help into some workable shape. Mr. Kempf, Mr. Taggart and myself are here now, and we have sent word to all our native help to come here and help with the work of giving such assistance as we can render. We are fortunate in having about \$500 native currency on hand at the present time, and feel that now is the time to use it. I think that there was not so much destruction in places as we had at first thought, but it is almost certain that we have not yet been able to understand how great it is in other localities. The water came into one of our dwellings, and almost reached the other one. But we were only slightly discommoded, as compared with great numbers of the Chinese, who are homeless, hungry and some of them hopeless. It is my desire that we may be so guided in the use of the funds now in hand, that the name of the great God and Saviour, Who fed the hungry and clothed the poor, may be glorified. We are having heavy rains to-day, but I do not anticipate another rise such as that we have just experienced. The labor of getting the mud removed from dwelling houses is most tiresome. We are trying to get people to do this by giving them wages. That may sound strange to pay a man for cleaning out his own house. It is this way, however. He must have something to eat, and we feel that if we can get them to think that they are earning the money, so much the better. Also the sooner the houses are cleaned up the

less likely will be an epidemic of sickness. We will have more to report of the situation after a little while.



For the present please send no more money for the relief fund; help has reached the Mission from other sources, and nothing should be contributed for this purpose till another call is made. Thanks for liberal and prompt assistance. The letter containing particulars in regard to unsolicited help from others has been mislaid, but will probably turn up before next issue.



In a letter covering subscriptions for OLIVE TREES for 1914, Mr. J. B. O'Neill enclosed £3 from "Two Friends in Belfast" for the work in Suadia, Syria. An offering of this amount has been coming to us for several years, and the kindness of these friends is highly appreciated.



Through the courtesy of Rev. S. G. Conner, of Canonsburg, we are able to give the friends of our English teachers in Mersina and Cyprus—and that means the whole Church—direct information regarding their movements and safety. They started, June 19, on a tour of Europe, expecting to enter Germany July 29, but, as a cable to Rev. Mr. Conner informs him, were safe in London at that date. Dwight Conner had sent his father a card from Luzerne, Switzerland, written July 28, which did not speak of any trouble.



We are indebted to the American Board of Commissioners for Foreign Missions for The Annual Report for 1913, and congratulate them on a year of successful work. We are also in receipt of the Biennial Report (1911-1913) from the Board of Foreign Missions of the General Council of the Evangelical Lutheran Church in North America.

## FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1914.

REV. JAS. S. STEWART, D. D.....	}	<i>Latakia, Syria.</i>
REV. SAMUEL EDGAR.....		
J. M. BALPH, M. D., on furlough..		
MISS MATTIE R. WYLIE.....		
MISS MAGGIE B. EDGAR.....		
MISS M. FLORENCE MEARNS.....		
REV. ROBERT E. WILLSON.....	}	<i>Mersina, Asia Minor.</i>
REV. ANDREW J. MCFARLAND.....		
JOHN PEOPLES, M. D. ....		
MR. J. FRENCH CARITHERS.....		
MISS EVADNA M. STERRETT.....		
MISS F. ELMA FRENCH.....		
REV. WALTER MCCARROLL.....	}	<i>Larnaca, Cyprus.</i>
MR. ROY ESMOND SMITH.....		
MR. DWIGHT H. CONNER.....		
CALVIN MCCARROLL, M. D.....		<i>Nicosia, Cyprus.</i>
REV. A. I. ROBB, D. D., on furlough	}	<i>Tak Hing Chau, West River, South China.</i>
REV. J. K. ROBB.....		
REV. JULIUS A. KEMPF.....		
REV. WILLIAM M. ROBB, on furlough		
J. M. WRIGHT, M. D.....		
MISS KATE MCBURNEY, M. D.....		
MISS IDA M. SCOTT, M.D.on furlough		
MISS ANNIE J. ROBINSON.....		
MISS MARY R. ADAMS.....		
MISS ELLA MARGARET STEWART....		
MISS ROSE A. HUSTON.....		
REV. D. R. TAGGART.....		<i>Do Sing, West River, South China.</i>
MISS JENNIE M. DEAN, on furlough	}	<i>Lo Ting, via Canton, South China.</i>
REV. ERNEST C. MITCHELL.....		
E. J. M. DICKSON, M. D.....		

## HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1914.

REV. W. W. CARITHERS, <i>Indian Mission,</i> <i>Apache, O. T.</i>
REV. W. J. SANDERSON, <i>Southern Mission,</i> <i>Selma, Ala.</i>
REV. R. A. BLAIR, <i>Jewish Mission,</i> <i>800 So. Fifth Street, Philadelphia, Pa.</i>

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 Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.  
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 Bearing; Sustentation; Theological Seminary; Ministers', Widows' and  
 Orphans' Fund; Literary; Students' Aid; National Reform—Mr. J. S. Tibby,  
 411 Penn Building, Pittsburg, Pa.  
 Aged People's Home—Mrs. A. G. Wallace, 235 Fourth Ave., Pittsburg, Pa.

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